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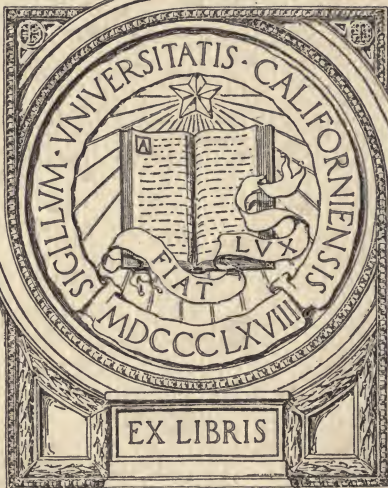
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Human Rights
According to the Laws of Nature

Fred M. Weiss
Shipyard Worker, Bethlehem Steel
Corporation, San Francisco



HAVE YOU READ THE IMPORTANT BOOK ON

OUR HUMAN RIGHTS

BY FRED U. WEISS

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Our Human Rights According to the Laws of Nature

*PROGRESSIVE THEORIES ON LAW
AND GOVERNMENT*

By FRED U. WEISS

*Shipyard Worker, Bethlehem Shipbuilding Corporation,
San Francisco, California*

Printed for the Author
HARR WAGNER PUBLISHING COMPANY
SAN FRANCISCO
CALIFORNIA

7/2/19

Justice vs. Injustice

The Laws of Man vs. The Laws of Nature

*Why and how they should conform
for the general welfare.*

94+

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CONGRESS

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Introduction

Be it known that all my work, writings, ideas, theories and objects are for the advancement of the human masses, in a sane, orderly, educational, progressive manner, without resource to any extreme radical or revolutionary methods. I honestly believe that this can be accomplished in a country already organized and constituted as is ours, the United States of America, by intensive and sensible educational methods along these lines. **I hereby declare that none of my ideas, writings or theories shall be used for radical or revolutionary propaganda with my consent, and only in orderly debate for better and more humane and just laws and conditions for all alike.**

My motto and object shall be to do the most good for the most people. I believe that all laws, decisions of all courts and the very constitution itself should be based on that motto. This, then, would constitute just government, as just government is only obtained, by the will and with the consent of a majority of those governed, providing always that such majority is properly and fully informed of their just rights in everything by proper education. People would not be deceived, misrepresented and exploited as continually and generally done at present, in such open and flagrant manner by our deceptive system of government, officials, our laws for Special Privilege and exploitation, if properly educated.

FREDERICK U. WEISS.

The Dreamer

*Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust.
But back of them stands the thinker,
The builder who puts things through,
Yet back of them all is the dreamer,
Making the dream come true.*

—Author Unknown.

Note.—Titled; and copied from side of pay-shed, at Union Plant, Union Iron Works, San Francisco, Cal.

WITHOUT AN IDEA,
NOTHING WOULD BE.

Loyalty

All governments that expect the full measure of justice and loyalty from all their subjects must also give the full measure of justice and loyalty to all their people, and this can only come about by government by and according to the laws of nature interpreted by intelligent, scientific methods and sound and sensible reasoning to harmonize the various conflicting elements so prominent in human beings.

The Natural vs. the Unnatural

Would it be natural for parents with many children to give unto a few of them only the best of clothes, food, to be in idleness, allow them to seek pleasure, to travel and, above all, allow them to attend school regularly, also high school, and later the universities, while to the rest or majority of their children or offspring they would give little or poorer food, less or poorer clothing, less opportunity for pleasure and recreation, less opportunity for essential education, thereby bringing them at maturity far apart from one another? Then at the death of the parents, would it be natural that the wealth produced and accumulated by the parents and the majority of the children, most if not all of which came from those of the family that got the least and worked and produced the most, be left in greater proportion or in its entirety to the few already favored so much in and during the life of the parents? Would these things be natural or unnatural? I would say, as most all of you would who can reason justly, that it would be the unnatural way or contrary to the laws of nature. Now the point of the argument or the lesson to be learned or the object to be attained is that we go and live and act and govern according to the natural way or in accordance with the laws of nature. Are not the above-mentioned methods and ways of our governments—are they not all

unnatural? Do they not do the very things so unjust in the family or family life, and seldom if ever done in the family? Do not most and just parents try to proportion as near as possible an equal opportunity in the rearing of their children? Is it not natural and just that they should? Our governments of greed, exploitation and special privileges, by ignoring these laws of nature, sensible proportion, efficient laws and methods, do all the unnatural things we consider so unjust in the family life. The government keeps most of its family of citizens in want, in poor clothes, in poor or insufficient food, in poor health, because of improper natural conditions. There are discontent of mind, strife and friction with one another caused by its unequal, unnatural methods in giving to a few of its citizens an excess of idleness, pleasures, clothes, food and all the essentials and luxuries. These essentials were proportioned according to the laws of nature; they would make for the governments, and of the governments, the harmonious families and family life so much desired by all. While the real family life is continually getting more discordant and inharmonious because of our unnatural laws and governments, related as they are and should be, they naturally influence either for harmonious, just, and natural ways, or inharmonious, unjust and unnatural ways, just so as we progress collectively or react or retreat individually or collectively.

A Suggested Amendment to Our Constitution or a Reaffirmation of the Validity of the Preamble Thereof

It is hereby agreed that the Constitution of our Government, and all its future laws and legislative enactments, as well as those of any part thereof, shall be based upon the common and general welfare of all its citizens and the rule and will of the majority thereof, and that all former laws and legislation in conflict here-

with, as intended already by the preamble of our Constitution (mentioning the general welfare), shall be hereby deemed as illegally passed or upheld, and that the United States Supreme Court be advised that the fundamental laws of our land shall be based on the aforesaid amendment.

The Future Industrial Republic

I offer the following for the reader's approval and deep thought.

Platform and fundamental principles of the future Industrial Republic:

1. A non-partisan government.
2. A just normal system of government and laws for all alike, the common and general welfare, and the rule and will of the majority.
3. The gradual elimination of all special privileges, eliminating the worst and most unjust as soon as possible without direct or unjust confiscation.
4. The direct ownership and control of all utilities, mineral and natural resources, governmentally.
5. The efficient and successful management of all collectively-owned government property by a merit system of advancement for efficiency only, and a perfect and just civil service system, appointment of the highest eligible on the list first without unjust substitution, and reduction in rank for inefficiency or misconduct.
6. The national referendum, initiative and recall.
7. The proper protection of the lives and property and the collective maintenance of workers in distress by a proper governmental insurance system, thereby eliminating poverty, charity, and dependence on others, at a nominal cost.
8. A just system of proper control of all governmental officials, their easy replacement and elimination for dishonesty, corruption and inefficiency, also a method for the easy detection of those who wilfully and deliberately misrepresent their trust and thereby injure thousands instead of one or a few individuals.

9. A just and proper recognition of the natural laws and the equal rights of all collective or individually to life, liberty and happiness without individual trespass, against the common welfare of all.

10. A strong centralized government with uniform laws throughout the nation, for all objects affecting the common and general welfare.

11. Fewer, better paid and more efficient officials, and merit for efficiency, such as advancement, proper pensions, etc.; also more efficient legislative methods, to eliminate the unjust and unnecessary delays and technical interferences.

12. A compulsory national school system and laws for just, equalized educational facilities and opportunities for all children alike up to a prescribed age; also government aid and control of all nonsectarian high schools, colleges, universities, etc., nationalizing and Americanizing these for the higher and better education of all without narrow, small-minded restrictions for class preferment, as under the present endowment system and methods; also proper aid and assistance for scientific research, free from all small or narrow restrictions, as all future, just and efficient governments will surely be scientifically managed according to justly interpreted natural laws and customs.

13. The proper protection of the mind and body of the young folks and their development by adding physical and mental exercise and training; also athletic courses and gymnasiums to our public schools, a system of medical and dental observation and care for the continued health of all children, restrictive child labor laws, etc.

14. The gradual realization and understanding that no government or the representatives of no government have the right to give in perpetuity anything or any rights or privileges that by natural law belongs to all the people collectively, and that such rights and property be kept in trust by any government or its representatives for the common and general welfare of all, and

to preserve the rights and privileges therein for the as yet unborn future generations of men and women. Therefore private and perpetual ownership of essential property cannot and should not be made perpetual and should be only tolerated in the end for the common or general welfare of all.

15. Equalized national woman suffrage.

16. The regulation, adjustment and control of all labor conditions by law, thereby eliminating friction and strife, and the causes therefor, maximum hours of labor defined in the various trades and crafts; also minimum pay therefor, with shorter hours and more pay for the very hard, hazardous, devitalizing or very exacting work of either mental or physical requirements of either sex, a half holiday weekly for workers to attend or arrange their home or personal affairs, and the Sunday or a day in the place therefor for those unable because of essential or necessary occupation to rest thereon, allowing to Sunday laborers increased compensation; also proper and just laws and provisions for essential, necessary overtime in cases of emergencies, but such overtime should not be encouraged or permitted in detriment to health, nor when excess unemployment prevails; also proper control and observation of everything pertaining to labor and the welfare of toilers, governmentally, as labor is and was the first and will be the last and chief essential of everything; capital is now and always was only a by-product of labor whereby the fruits of labor are continually unjustly distributed by special laws and privileges for the benefit of a few, a small minority, against the welfare and contentment of the masses, thereby exploited and deprived of their just rights and proportional compensation.

What Is Law?

Law is Power. It is two-fold—first, the laws of nature, and second, the laws of man, or man-made laws. The laws of nature and the laws of man should harmonize. instead they conflict in every way and manner.

The laws of nature are those laws by which nature rules the universe, and of which we and everything in the universe are a part; the laws of man are those laws by which men rule their fellowmen, and are continually and generally opposed and in conflict with natural ways and methods.

The laws of nature are fixed or permanent, to a certain extent, while the laws of man are ever changeable. Resisting or abusing nature's laws means natural punishment or natural decline physically or mentally; assisting nature's laws means natural life, natural living, health, advancement, progress. Resisting the laws of man means prescribed punishment for the offense prohibited, often in unjust proportion to natural laws or in direct conflict therewith; harmonizing the laws of man with the laws of nature means peaceful, harmonious and just government, as one influences the other.

Studying and solving the laws of nature means progressive enlightenment, or scientific advancement to higher ideals.

Centralized Government

Discussing the decision of the U. S. Supreme Court in the Child Labor Decision.

This decision seems, to my mind, not well taken, or else there must be a change in our constitution or its interpretation, according to its (the constitution's) preamble prescribing the general welfare. Why should each state have conflicting laws on such vital issues as child welfare, on which is based our future life and welfare of all? Wouldn't it be reasonable and sensible to suppose that Congress had the right to supersede all conflicting laws on such vital issues as child welfare, local, state or national, with one harmonious, sensible law for all the nation, for the interest and welfare of all American children on a just and equal basis, no matter what part of our common country they happen by no fault of their own to be in? Why should not such law provide the regulatory perquisites? Whether it prevent shipment of

articles made by child labor in opposition to the laws of one state or another, or not, but it seems to me a bill could carry the proper penalty making the further requisities practically unnecessary. Does it not seem foolish to have so many conflicting state laws or laws in general on such vital questions, which surely are not state, but national in scope, involving the common and general welfare of all and the very fundamentals of our government, such as, for instance, the right of franchise, the right to vote or cast elective ballots, the rights of citizenship, the very fundamental essential and the foundation of democracy and republican institutions—should not this be uniform throughout the nation? Then the marriage and divorce laws, inheritance laws, all vital national problems—should they not be controlled and regulated by sensible, reasonable national laws instead of the many conflicting local and state laws? How much easier would it be for citizens to understand uniform laws and regulations than the mass of conflicting legal nonsense in every different section and locality of a nation with common objects and ideals.

Prohibitive Laws and Legislation

It is not the use, but the abuse, of these things that causes a community, state or nation to pass prohibitive laws against the individual liberty. Prohibitive and compulsory laws and legislation are necessary and demanded also to uphold and enforce the laws of nature. It is not to restrict the liberty of individuals so much that such laws and regulations are passed, but to protect the collective welfare of the community. Few if any would care, though they should do so, what becomes of the individual unable to judge when he or she has had sufficient of something that is harmful if overbalanced, while not so if moderately or sensibly used, but they soon care or interfere as they should, by law or legislation, when such individual's incompetency interferes with others or their own liberty, happiness and welfare. When such individuals, in the abuse, instead

of use, of things, become intolerable to others and abuse and misuse the privileges and rights of others unable to defend or protect themselves by and through various circumstances of relationship, etc., it is these conditions that force and bring about prohibitive legislation, especially when all restrictions and regulatory measures and methods have failed of results.

Interlocking Government Control

The proper control nationally over local and state institutions and officials and their supervision for cleaner and better local and state government, a proper mode of easy displacement of officials charged by petition of a responsible number of qualified citizens with improper conduct in office or incompetency should necessitate their removal pending investigation and trial, to be superseded by the next in rank, and so on for the remainder of the term if guilty, or to be returned with full vindication and no loss of salary if not guilty, after being tried by a fairly selected jury of citizens impartially. The removal in communities to be by the mayor or highest official of such community; likewise the county, state and nation; all to have a fair and impartial trial within a prescribed time limit, omitting all technicalities and unnecessary red tape and delays, if such be possible with our present human material and our conflicting and varied system of government and officials in our boasted democracy of equal opportunity and privileges, which does not exist in fact because of our unjust laws for greed and privilege.

Only selfish politicians and dishonest, inefficient officeholders would oppose the proper control of themselves and the affairs they are charged to keep in trust for the general and common welfare of all, the same as other workers are controlled by their superiors in all lines of work, except in politics, where it is most needed.

It is our government and our legislators who make the laws that are responsible for charity, poverty, disease, crime, unemployment, etc., and all harmful and un-

necessary excesses; in proportion to the bad, poor or indifferent legislation they enact and enforce the manner in which they repress or withhold the beneficial or efficient legislation.

Most, if not all, the miseries of life can be entirely eliminated instead by just and wise legislation and the rest can be made entirely harmless and insignificant.

There always will be a slight difference between humans—some will be more healthy than others, some brighter or better workers, more efficient, etc.—and to encourage advancement and progress, to stimulate ambition, there must and should be some higher emulation or recognition of this superiority. The extremes of our present-day system are entirely out of proportion to sense and reason. Better education and legislation along the various lines of progressive, safe, sane, reasonable modes of living and more just, equalized conditions will surely harmonize or standardize humanity to a more harmonious, co-operative, just and better condition, similar to the ancient Greeks, with the advantage of knowing and avoiding, if possible, their shortcomings.

For the progressive, successful work of a league of nations to eliminate war and the recurrence thereof, there must be a gradual disarmament, both on land and on sea, in all countries; there must be a spirit of harmony among the nations and races for the elimination of racial and religious hatred, prejudice, jealousy, selfishness, etc. These must give way to nobler efforts; there must be a gradual blending of the national aspirations of all to a fairer and just distribution of the various advantages and privileges for all alike along just lines for the welfare of all. Just as individual nations must in time, and that very soon, be governed collectively or according to natural law for the common, collective welfare of all, so must the collective nations be internationally governed naturally for the collective universal welfare of all, and the surest and easiest way to attain these harmonizing achievements would be to recognize and establish one common and general language to be taught in all nations holding membership in such

universal league of nations, besides their common or national language, thereby giving all nations a common means of understanding. This, then, would be the beginning of the real amalgamation of the people of the universe—the universal melting pot. Such language might be the one now most generally used by the most people in such universal league, or it might even be a better, more simplified, easier learned or understood language than any now in existence, to be used for all commercial and general purposes, of correspondence, for universal convenience throughout the world to replace in time all the now diversified languages and dialects, and may have a tendency in time even to harmonize the customs, modes and methods of living, etc., of all for the common good by introducing and exchanging the most enlightened ideas and methods for the common and general good and welfare of all, leaving all future conquest of the universe to science.

Citizenship

In order to raise the standard of citizenship to higher standards, the laws of naturalization should be uniform throughout our country. No person, even though otherwise qualified, should be allowed to exercise the right of suffrage if unable to do so intelligently, by being able to fill out his or her own registration sheet or card giving the desired information, or in case of naturalization to properly mark a ballot, thus showing where the many-marked or improperly-marked void ballots come from. A general, easy and uniform method of balloting should be used throughout our country on stipulated dates for all communities and states alike throughout the nation, making our whole suffrage system more efficient and economical; also a general national system of registration on the card index plan, each voter to fill out his or her own registration card by filling in the answers to printed questions about once in five years and to notify of change of address by personal appearance at the

registry department of such new address. This would simplify our registration.

National laws should supersede all state and local laws where the general welfare is concerned—laws of paramount interest collectively—and such laws would then be uniform and easily understood.

Woman Suffrage

I thoroughly endorse woman suffrage throughout the nation, as it has a tendency to purify our governmental system and raise it to a higher plane, intellectually, morally and in efficiency, but I would advise women voters as a whole to devote a little more serious thought and study to the many important questions and problems of the day in which they are and should be vitally interested, and necessarily so, as, for instance, education of the children, child welfare, sanitation, health, protective insurance for the family, taxation, conditions of labor for their sex, and child labor, compensation therefor, hours of labor, etc.

Our general system of politics, our officials that are in office or those seeking office—all of these and more vital questions can easily be assimilated by the right kind of reading, interesting conversation, study, etc., in one's spare time, too often wasted in foolish and even harmful ways by many of the fair sex, and such education for better laws and better conditions will bring interest and dividends for the whole family and to all concerned, and make for better morals, happier, more contented families, and happier lives.

I suggest that we raise our standard of amusements, entertainments, dramas and picture plays, lectures, etc., to a higher moral and educational plane and condemn and censure those performances of harmful, selfish tendency for gain and profit, apt to have demoralizing tendencies on our young and future generations, and that more time be given to study along scientific, sensible lines of the raising of healthy children, their proper diet,

sanitation, exercise in the open air—all of which are now undisputed, established facts for a new, better and healthier race.

I should also suggest a pamphlet of proper instructions along educational lines to be presented to each and every person applying for a marriage license, explaining the necessary information of sex hygiene, rearing of children and other useful information for the often ignorant and bashful newlyweds.

I would also advise the obtaining of pamphlets along these lines from our Government Bureau of Printing at Washington, D. C.

Government Ownership of Utilities, Natural and Mineral Resources, Etc.

As we are now entering by quick strides the field of governmental ownership and control of utilities, let us look up to and into these various utilities, their proper place of ownership or control for the best interest of all the people, and let us reason by what right we give away our collective ownership of the land to the public streets and highways for individual private gain and greed for the special privilege of the few at the expense of the many.

Let us first consider the railroads now under government control, and let us by all means see that this control shall change into absolute government ownership, which is a dire necessity. Whoever had the right to give in perpetuity the land grants to these same privately-owned railroad corporations, in which the rights of the future as yet unborn generations are and have been sacrificed without a choice or voice in the matter. And then consider the crime against the people by the credit mobiliar of the early transcontinental railroad manipulations for individual greed and outrageously unjust private gain and those large, profitable land grants to railroads unjustly given by past co-partners and official tools of the railroad interests. Is there no redress in

no way to get back to and for the people that which was taken away from them by unjust and corrupt laws and methods?

Let us consider a more than fair proposition to the present stockholders of the highly-watered railroad shares and bonds to be brought about by a proper fixed valuation within a fixed time and an exchange at a pro ratio in equalized value for government railroad bonds or securities. Then we could redeem these by and with the earnings of various roads. We could make a more just and proper arrangement for the many thousands of railroads employees by granting better hours, wages and conditions, as the earnings and profits warrant, instead of making more and more excessively wealthy exploiters and capitalists. Better service would be inevitable by government management and more humane conditions of labor, and in a reasonable time more reasonable and just charges. After this the excess profits would reduce taxation, as it would be applied to some non-productive department or expense account of the government.

Next the telegraphs, wire and wireless, now in government control, should by all means remain in direct government ownership, as is now contemplated by a bill in Congress, as a part of the postoffice equipment. The right of communication and intercommunication was never intended and never should be in individual private hands, as it is a collective and governmental function in which all the people are vitally interested, and which becomes a dangerous monopoly if owned and controlled by private interests.

The telephones of course come under the same category as a public utility and collective essential necessity for all, by governmental ownership only, that this work out or be worked out for the benefit of the interested communities.

Next, a proper, just, fair, though compulsory, governmental insurance system for the protection of the health, life and welfare of all, along the lines of a widow, orphan and old-age pension, and insurance against disease, accident and the various features to eliminate de-

pendence, poverty, charity and the like, is a very necessary governmental function; also the continuation of the soldiers' insurance governmentally and the merging of the pension system into one governmental function for the common welfare of all, is very essential.

Then we come to the retention and extension of our government-owned merchant marine—another important and essential government function, in co-operation with the railroad system, for the common and general welfare. And can't the government hire and pay the best men and brains to run and operate our collective utilities efficiently and economically and more successfully than private interests for the general welfare, with further investments of full value, without over-capitalization and stock-jobbing and stock-watering methods?

And now we come to the greatest injustice and crime in a democratic nation—the giving in perpetuity into private hands of the ownership and control of the mineral and natural resources, the collective property of all citizens of this country; also the large, excessive land holdings and grants, no matter how accumulated.

Let us ask you, kind reader, if you were the owner of a large piece of mineral-bearing land, no matter what the nature of the mineral, and you at the same time were a user of this said mineral—let us call it oil, for example—which your land contained and oil which you used in great quantity to run ships with or to use in manufacturing, if you should deliberately give this oil land away without compensation while yourself being a large consumer, and your relations called you incompetent and had a guardian appointed to manage your affairs, and folks called you insane, which no doubt you would be if you did this—well now, answer me, does not our unjust system and method of government do this very thing? Does it not give away the mineral land to locators just for a recording fee covering only actual cost of that, and does not our government buy back this oil for its ships, the coal, the iron, the steel and, in fact, almost everything it gives away for the benefit of the few individuals, it then buys again in open market at

increased cost over what it could obtain the same from the mineral-bearing land if it paid men, experts, to locate it, paid high and just wages, and labor conditions and hours justly arranged on a high standard and scale, without strikes, disorders, excess capitalizations, stock-jobbing, etc., all of which increases the cost of the mineral and decreases the conditions of and for labor, and besides, the land and the minerals would involve no first cost charged in the private corporation at a high valuation? Is this, then, a just or sane method for a government, while for the individual it is called insane to give one's property away, not alone without right to give away that which belongs to all collectively by the supreme laws of nature, beyond which our government or its representatives have no right to go? Is our government, its present methods and laws, competent or incompetent?

Now, in answer to a counter-argument that might arise, that every man has the same right to locate a mineral claim, let me show you otherwise. He may have an equal right to locate, but no chance to operate without capital. And here is where the most injustice and inequality of our system comes in. You can't do anything unless you go and see the money changers, who will take the biggest share of your claim, no matter how good it may be, to finance it and job it to get control, without hardly any risk of investment, by manipulations of various kinds.

These same methods hold good in most all governmental resources, in which we are by nature and right all collective owners.

These and many other laws under which we carry on our system of government are nothing more nor less than special privileges and create harmful monopolies entirely and extremely unjust to the majority, and many others of a like nature shall be fully explained and exposed as we go along.

Let us now see if I could not enlighten or awaken many of you sleeping voters and citizens in regard to your local affairs and rights, especially in regard to mu-

municipal ownership of the transportation system, the water distributing plants, the lighting, heating and power plants, the fire insurance systems, etc. Let us think of the ignorance and injustice of having these privately-owned and operated at such excessive cost in service, expense, inefficiency, political corruption, excess valuation, overcapitalization, etc., and the whole basis, foundation and valuation simply rest on your essential collective consumption of the commodities for sale. Should you as a body today leave your respective communities, these utilities therein wouldn't be worth more than the scrap contained in salvage of their material. Who, then, creates the value of any and all utility but you all collectively, and who is the one continually exploited by the private corporations unjustly and inefficiently operating these utilities? All of you, individually and collectively. Why tolerate these unjust conditions? Why not pass proper laws, condemn these utilities for the common welfare at fair and just valuation and pay them out of the profits and incomes thereof? Why be further and longer unjustly exploited? You can pay men to manage these utilities just as good and efficiently, and more so, at just valuation and capitalization, by collective municipal capitalization, by collective municipal ownership, and real, just shareholders will be better protected than at present, and instead of you, Mr. Citizen and Taxpayer, direct and indirect, continually paying taxes or assessments, as we might call it, you might in the near future share in the profits of these utilities without direct investment, by making your community or municipality a profitable collective corporation for all its citizens, instead of a continual losing, excess, tax-ridden community, as at present, and thereby draw your annual collective dividends. Do your private corporations that take the profits from your fire insurance systems pay your fire departments? Wouldn't the profits easily pay these fire departments at even reduced insurance rates by cutting out the waste and overhead of the various competing companies, their many overlapping expenses, etc.? And lastly, shouldn't they, the profits

on fire insurance, be applied to the upkeep of efficient fire departments and apparatus in all communities? Do your water companies, privately owned, pay for the drainage of sewer systems in which their waste or used product must be again carried off? No, indeed, they don't. There is no profit in this department. If it were a profitable system, private greed would soon have it under corporate control. Then why not let the profits from a municipally-owned water system pay the costs of maintenance of the drainage system, just as essential and necessary as the water system itself, and so save the taxes and assessments of and for drainage and have more and better drainage and sanitation instead of a few excessively wealthy, very harmful individuals to the common and general welfare, and these unjustly so, at the collective expense in cost and service?

The following is self-explanatory. Wouldn't this go a great way to help pay the expense of government and decrease taxation and better conditions generally for all if government owned? Wouldn't and shouldn't this, our collective wealth, be applied to our national debt instead of going to privileged interests?

TEN BILLION IS YIELDED BY U. S. MINES IN TWO YEARS

Washington, December 31.—More than ten billion dollars worth of minerals were mined in the United States in 1917 and 1918. This was shown by preliminary estimates for the year combined with final figures for 1917, made public today by the geological survey.

The total for this year was estimated at \$5,160,000,000, against \$5,011,000,000 last year and \$3,513,972,000 in 1916. The output of metallic products, including pig iron, copper ferro alloys, lead, zinc, gold, silver and aluminum, was valued at nearly two billions of dollars.

Here is a statistical statement of co-operative advance in Italy as prepared for The Daily News by members of the Italian labor mission:

In 1910 co-operative societies numbered 4222; membership, 817,529.

In 1916 the number was 8421 and the membership 1,500,000.

(These co-operatives embrace insurance, handling of consumption, production and labor. In addition there are 3000 co-operative credit societies and 2725 co-operative rural savings banks.)

Rural co-operatives composed of tillers of the soil and farmers, 1386.

Industrial Co-operative associations, 1108.

In 1916 industrial leagues numbered 2626, and agricultural leagues 2544.

Summed up, there are 430,000 members of industrial associations and 490,000 members of agricultural associations.

LAND OWNERSHIP—WHO OWNS CALIFORNIA?

The Southern Pacific holds five million acres in California.—U. S. Com. Immigration.

Miller & Lux own most of San Joaquin River; they hold 14,539,200 acres.—Times.

In Sacramento Valley one hundred men own 17,000,000 acres.—
U. S. Report.

Miller & Lux, Spreckels, and Weyerhauser interests own more acres than there are in the German empire. On such private land empires rests the Prussian Junker caste. Autocracy grows out of land monopoly.

Less than 3 per cent of California people own 90 per cent of the land and resources.

The above printed articles will show that we are far behind in progressive government, or, rather, just and righteous government, for the common welfare. The large, excessive land holdings and excess wealth are a burden and an unjust imposition on our collective intelligence. Is it really necessary to our democratic institutions, or is it safe for their future maintenance, that these things should be allowed? Is it fair to the majority or to our own future generations that we allow our collective resources to accumulate into so large individual perpetual holdings?

Now commonsense should tell us that our cities, states and our national governments must impose high direct and indirect taxes by the way we allow special privilege or private and corporate interests to own and operate for their own and selfish interests nearly all the paying or profitable enterprises, while we collectively as local states or national governments retain the unprofitable or losing enterprises, and therefore are taxed or assessed to pay the losses of, or costs of, the losing enterprises, while the interests of privilege and greed retain and continually increase the profits from all essential collective enterprises, as, for instance, **water systems, transportation, lighting systems, heat and power systems, telephones and telegraphs, wire and wireless, fire insurance, life insurance**—in fact, all kinds of **insurance, mining, banking** and other industries and privileges of profit. These they hold and retain. The following, because of no profit, are assessed or taxed to the masses: **Fire departments, police departments, health departments, public works, election departments, school departments, parks, playgrounds, militia service, alms houses, orphan asylums, insane asylums, feeble-minded institutions, prisons, reform schools, courts, government buildings, state and city buildings and their maintenance,**

various commissions, the army, the navy, legislative and executive departments of all kinds and their officers and maintenance—all non-producers. These they leave to us to be taxed for, as the proportion of the taxes assessed to the interests are simply added to the products or deducted from the expenses of management, meaning poor service, longer hours, less pay and higher costs for everything. How can it be otherwise under this method of distribution and system of government, where one side continually has the profit-making machinery and the other side always has the losing or expense-producing machinery of government? Let us wake up and share the profits as well as the expenses, and if there is a profit—there surely will be a surplus—let us all have a share in that surplus, and thereby all enjoy that which was meant for all in a real democracy—the pursuit of life, liberty and happiness.

It is next in order to call the attention of the thinking voters to the unjust, outrageously dishonest, though perhaps legal, manner by which nearly all our corporations are financed, how much actual cash or real value has been or was really invested in the first instance in nearly every one of our large corporations, and from where and from whom but the masses collectively exploited do the large profits or incomes come from. What is the actual value of most corporations, what is the fictitious value of most? Many times their real value. Who suffers and pays for these discrepancies but the overburdened, underpaid and ignorant majority?

I would also suggest that the police department be made self-supporting by putting the burden thereof on those for whom this department is mostly maintained and continually enlarged, by making higher fines for the infractions of rules and laws, especially after several successive offenses of a similar nature, as traffic rule infractions, licenses of public places where police regulation is necessary, as dance halls, pool parlors and various other tolerated police regulated institutions, higher court fees, etc.

While talking over various of the theories here enumerated with a gentleman in a small newspaper office in this city, he suggested that all land should be governmentally or community owned, and I thoroughly agree with him. Of course this is really premature and advanced legislation of fifty or a hundred years hence, but let us reason it out for future reference. In the first place, if the land were owned by the community and the houses also, they would be efficiently kept in repair by a force especially kept for that purpose. They would be kept in a sanitary condition; there would be no real estate taxes and excess profits—these would go into the collective fund for all, as the city or community would fix the rentals just as the assessor fixes the taxes; a great deal of friction and legal trouble would disappear; it would be easier to move to other states or places—people would not be tied down as at present,—and last, wasn't the land really meant for all the people, or for only a few? We expect every man to fight for his country. Shouldn't that man, then, have real interest or part ownership in his country? What interest have the majority of workingmen in this respect in countries today? I mean tangible interest, not empty phrases that mean nothing. The majority have not even a sure or permanent position—they, then, have nothing but doubtful right to the life, liberty and happiness guaranteed by our constitution, and this liberty is continually encroached upon in various ways and by various methods. If, for instance, there is a mechanic who desires to join some organized labor bodies, their charters are closed or restricted or have clauses clearly violating the constitution of the land or the fundamental laws of the government, and also the greatest law, the law of nature, of humanity itself (the right to live). Where is that man if this method is not soon changed? It is said to him, "You can't work here, you don't belong to the union; we don't take any more members at present." He is then between the devil and the deep sea. It is then up to these men in time to get desperate, and hateful of everything and everybody, and they

then form new extreme societies and associations, being driven thereto quite often by extremes, and these extremes of course right no wrongs either. But getting back to the community ownership of the land, the bigger the population of the community working in harmony for the general good of all, the better the results to all of the people of such a community in just conditions of labor, hours, wages and health. Houses where children were welcome and arranged for would be provided instead of no children wanted. They would and should be welcome there with modern and up-to-date ideas, amusements, educational facilities, and all that makes life desirable; the rentals would be fixed at a reasonable, just proportioned sum; there would be no excessive valuations and prices paid for land for which the original purchaser paid little or nothing and which the community made valuable collectively by increasing in population and development, not enriching individuals with no ability of their own.

What would the land on your main street be worth if everybody left the city or town, or what was the value of the land or its income during the past war in the abandoned cities or towns in Europe? You wouldn't be able to pay 10 cents for the finest store on the main street if you had no customers or purchasers. Then who makes that store worth high rents and the land valuable—the landlord, the tenant, or the people? The customers, the purchasers, of course—who else? And what do they get for it? They have the high, excessive rents added on what they use or purchase.

Now let us try to define the meaning of the word Justice. What is justice? I should say that justice is the division of, or the enforcement of, everything in the most fair, equal and just manner possible, and practical for all alike, and the nearer we come to the enforcement of this rule or this word justice along the lines of this definition, the nearer we shall come to the equality of men, the equality of things in general, and the elimination of extremes in everything, and I am positive there would be no mistake if justice in fact were based on this

rock of truth for the welfare of the most concerned, for the good of the masses, for the benefit of those interested, be it in the community, state, nation, in the world at large, or in any society, organization or body of many interested persons. If the laws, rules, regulations, ordinances, decisions, etc., were based on this rule, the welfare of the majority interested, this then would be real justice and must of right maintain for a just and equalized government for all in the end.

Let us at one large, grand educational sweep eliminate the political cause of our governmental system, by making the operation of all necessary and essential utilities compulsory by the communities, state or the government for the benefit of all the people and thereby eliminate a large part of the graft, favoritism, excessive taxation, unjust discrimination, inefficient service, unwholesome, insanitary, congested and overworked, underpaid, discontented working people and living conditions made necessary under present methods of exploitation for private gain, by privately misfinanced and mismanaged utilities corporations on watered stocks, uninvested capital, to pay unearned, excessive profits and dividends, and excessive salaries to an exploiting, dominating small majority of our people; all of which is done by controlling our political system, and its officials directly and indirectly, and having enacted laws and ordinances giving preference and special privilege to a few at the expense and oppression of the masses.

What our government also needs is a few more responsible heads of departments in the cabinet—for instance, a secretary of transportation and department thereof for the railroad and marine transportation, etc.; also a separate department of labor with a cabinet secretary thereof, uniting the department of commerce with that of transportation. Labor in all its many and important aspects, the most important function of all governments, is surely entitled to a full, real, just and prominent place in any and all governments, and it is really in our enlightened day unbelievable, especially for a democracy, that we have no department of education and

secretary of education, a department on which really all government is founded in fact, but then we are not yet far enough advanced in real democratic government to have one sensible educational system throughout our government based on a compulsory national school system with proper laws therefor, eliminating all sectarian systems during regular school hours, giving all an equal standard of common school and commonsense education along the best, most modern and approved lines, thereby eliminating and avoiding that which our forefathers of this country really meant to eliminate in their constitution, sectarianism and class distinction; otherwise encouraging all manners and methods of conflicting and hatred-breeding systems, and methods of education. Certainly what is good for most is good for all.

Labor Organizations

Labor organizations, as well as in fact all organizations in a real democracy, should make their by-laws and charters or constitutions harmonize, or at least not conflict in principle, with the fundamental laws of the land, and there is room for a law to outlaw all organizations whose constitutions flagrantly conflict with the spirit of real democratic government, as those injured thereby have not the means nor the time to seek redress, though the unconstitutionality in many instances is so apparent. How can a trade, or the right to learn a trade, or to work at a trade, be limited providing a person is willing to comply with all just and reasonable rules of an organization? Still some organizations insist on a closed shop limit, and deny citizens the right to earn a living. Does this guarantee the right to life, liberty and happiness which our National Constitution guarantees? As a member of long standing in one union, and now in another, I don't question, but I claim, the right of all labor to organize, but I deny them the right to discriminate against each other, as it conflicts with the very foundation of justice and fair play, and is against the common welfare. If anything,

every workingman or woman should be encouraged to belong to a labor organization instead of being hampered and discouraged. Why encourage a labor aristocracy which of reason must fall and fail? Why not a sensible organization of all workers politically organized and aided by the educated intellectuals or brain workers for a real, just, progressive democratic government in which labor, being the full foundation thereof, and the overwhelming majority, will get a real and just portion of the wealth they produce instead of an occasional bone now and then? If we also had sense enough to limit our higher officers to two terms, we might have advanced to this stage already, or else let us make some of these labor officials perpetual and hereditary, as perhaps they or their names might die out and the organizations with them, if not either or both are replaced with something better, more advanced and enlightened. What was good enough twenty or twenty-five years ago is behind the times today and labor conditions are evolutionary like everything else; they react, stand still or progress. Which shall it be?

How often do we hear this phrase, "All men are born equal." Let us see if they are. It should read, "All humans should be born equal," but they are not. Is the child as yet not known to have any power of choice in its birth or parents, born equal when some have a better start physically or mentally by being born of good parents, and if not, why not? Is the child to blame or are we to blame?

Then this phrase, "All are born equal," to have its right meaning at some future time, enforces upon us collectively a system of laws and government giving every human being a good, healthy body and mind to start life with and then proper and just laws and their enforcement that we may not get too far apart in our present system of individual privilege for greed and gain. Is this, then, an equal chance and opportunity, or an unequal, most unjust hardship to be born in poverty of diseased, neglectful or criminal parents and then compete in this furious, unnecessary, unjust competition for

mere existence against a system of exploitation and special privilege, deep-rooted and powerful in the extreme? And what about a human born to wealth, privilege, power and domination, none of which he helps to create or attain, but still inherits by accident of birth—is this being born equal?

What is conceded to be good for one ought to be good for all, and therefore also what is bad for one is bad for all; or let us make it plainer. If long hours and small pay are good for one, why not for all, or else the reverse? If health is good for one, try to obtain it for all by proper methods; if crime is bad for all, try to eliminate it for all; if excess wealth is good, why not for all or none? If poverty is good, why not for all? The moral hereof is a normal, more equal adjustment and distribution of everything for the contentment of all.

Courts, Campaign Funds, Etc.

To prevent the miscarriage of justice, especially in the lower courts, and even in the higher courts, by our methods of electioneering for these judicial offices, I would suggest an improved method of conducting all courts by fixing of a minimum and maximum fine or punishment for all offenses by establishing a code, or statutes numerically arranged, to be added to by number as new offenses arise, and also prescribing the reason or cause for leniency in the process of administering justice. This, then, would practically release the judges from embarrassment in upholding the law, giving merely a small leeway for favoritism. Also there should be no campaign fund contributions of large, excessive sums, or might not this whole plan of campaigning be put on some sane, just and sensible plan without the use of large, corrupt sums of money? Is it really necessary to spend more than for an ordinary advertising campaign of short duration, explaining the candidate's qualifications, fitness, honesty and integrity, as opposed to the plan of forming campaign clubs, hiring halls, speakers, music and other unnecessary camouflage

to fool the voters, whereby a few get advance promises of positions for the amount of voters they can fool or deceive, or else promise unjust and dishonest preferences, in decisions or favoritism at the expense of justice and the voters? But more effective would be the limiting and perhaps some time in the future supplying the campaign materials equally among all properly qualified candidates governmentally.

Aid to the Deformed

I suggest a national law of justice and mercy to all deformed or crippled persons to aid in their rehabilitation where possible and to take care of those unable to perform labor, by a pension system. Also to aid all those who through no fault of their own are incapacitated by accidents of any kind, and that the governmental employment bureaus aid all these people to the lighter positions and work which they are capable of doing, and also that they be given the preference of stands, locations, etc., for selling of gum, newspapers or other articles at the various places governmentally owned or controlled. This would be a better, more fitting method and system than beggars and deformed dependents along our highways, in a land of plenty, and justice to humanity.

Old Things Shall Pass

The editorial section of the San Francisco Examiner, Sunday, July 28, 1918, editorial article "Old Things Shall Pass Away," has this question: What advice would the statesmen that established this country give to their country if they were here now? If the nation at Washington's tomb could consult the minds of Washington and Jefferson, providing both could review the present situation and see beneath the surface of things political, governmental and otherwise, they would urge, to begin with, first a compulsory national educational law, along the common school plan, to guarantee every

child throughout the nation a fair education by state and rural aid, irrespective of creed, race, color or nationality; and all sectional education be given after common school hours up to certain ages; also aiding non-sectarian education in higher schools, colleges, etc., this to provide all American-bred or born children with a pure Americanized standard of education, would make better citizens for the future welfare of the common country. It would also eliminate all creed hatred, race and sectional feeling and all the distressing propaganda and the narrow-minded flocking of aliens into groups and sections to the detriment of our common country, and would be only fair and just to all children who have no choice but to follow the will of their parents, even though detrimental to themselves in later years by inferior education, knowledge and prejudices, etc. And furthermore, I think that both these great Americans mentioned, besides many others of their day and times, would be disgusted and ashamed of our present conditions and political system and would undoubtedly endorse nearly all, if not all, of the ideas herein stated and would work with might and main for their enactment into law for the common and general welfare of all alike; and their spirit is surely with us in this crisis for world democracy, as it was for national freedom and liberty in 1776.

Since we are beginning to think in terms of commonsense, justice and reason, will it again be necessary to tolerate this element of human parasites which are now being put to useful essential labor under the work or fight act, or will we cease to tolerate the disgusting conditions and surroundings in our political systems of toleration as well as in our judicial and legal system? Yes, even encouraged for dirty preference, gain and power in some instances. It is this toleration by the masses or majority of seemingly disinterested citizens that helps to breed this unnecessary human element of parasites, like the other extremes of excess wealth and idleness, at the expense of the majority of toilers. Let us make them all do honest labor or starve, for it is the

toilers that support both these parasitic elements and endanger thereby our home life, family conditions, our happiness and welfare and that of our wives and children. Many perhaps are indifferent to their surroundings and that of the community through illness and overwork because of these conditions. Let us never again tolerate these conditions after the war for the good of all—yes, even for those sacred from themselves and the weak-minded saved from crime, prison and shame by the abolition of this nefarious system of human exploitation of fellow-beings for gain by poisonous drugs, lust, gambling and untold other methods of debasement. The drug evil might be almost nullified by proper control governmentally of its manufacture and sale, keeping close watch of every ounce thereof. I also suggest the substitution of wholesome community affairs, dances, entertainments, etc., in the schoolhouses or community centers attended by older persons or under governmental control and the abolition of all low and vicious congregation in so-called respectable places, which are only too often the first stepping stones or starting places for crime, immorality, degradation and shame, and which by our collective toleration bring the blight and curse of the system to our individual homes and fireside.

The Day Is Near

Be there a man in all this land,
Who'd not give all upon demand,
His home and country to succor?
If this is what he gave it for—
A land of justice, just and fair,
To everyone and everywhere,
Where special privilege held no sway,
Our land will some time see this day
When all as equals side by side
Will share their sorrows, joy and pride.

Then poverty will disappear
And excess wealth we need not fear;
Then harmony and peace will reign,
Ne'er to be disturbed again,
By those who through injustice ruled,
By unjust laws the masses fooled,
Who oppressed and exploited all;
These are the ones who soon shall fall,
Well organized the ballot's power
Will bring for them the fatal hour.

We are prone to say that we choose our government and its officials, or that majorities elect or choose. It is really too bad that we have not so far, or seem to be able as yet to devise a system in which majorities both elect and control their government and their officials. As it is now, majorities elect, but minorities control, and in some cases dictate nominations and control through the deception and misrepresentation of the electing majorities for the benefit of the controlling minorities. Need minorities dictate legislation and control officials if we control both sensibly by eliminating special privilege and properly pay and control our officials and destroy our disgusting campaign system, legislative lobbies and political favoritism? Could we not treat and control our public servants as any competent employees are or ought to be treated, and controlled by advancing them for efficiency, increasing the civil service, and improving the same, and then holding them to strict and severe account?

Lawyers

Why shouldn't lawyers in general try to aid in making good, wholesome laws for the masses and uphold the same instead of misusing and abusing all good legislation by injecting flimsy technicalities in the making of laws as well as in their enforcement? Wouldn't the first-mentioned method aid in their preferment and advancement in political endeavor? Perhaps when the

masses awake and abolish the corporate powers in politics and lawyers must look to their real masters, the people, for preference and the referendum becomes national in scope, whereby good legislation can be enacted and enforced by the people directly, will the legal talent aspire to its proper place and scope instead of grovelling for preference at the feet of the minority of special privilege and exploitation, not even now realizing that they and their minds are as well being exploited as that of their fellowmen for the benefit of a selfish minority? What a power for good and advanced, progressive government could many of our bright legal lights assert if their efforts were in the right direction and if they used their minds and knowledge for the advancement and benefit of their fellowmen in general! What undying fame could many of them achieve instead of which they mostly hire out to special privilege for measly and insignificant gain compared with the harm and injustice they accomplish among the masses of their fellowbeings.

We have in all large communities and in some smaller ones, educational institutions for vice, immorality and crime, of course not advertised as such, but such nevertheless. In some parts of our country they are already either eradicated or properly controlled to eliminate the most vicious methods and practices. It is high time they were made harmless everywhere, as it goes to the very roots of our government. "As you sow, so shall you reap." Or if you tolerate, extend or increase vice education, you must reap the results in increased inferior, unhealthy humans in all kinds of sexual diseases, etc., which excesses and abuses of this kind bring on, and hand down to the coming generations. Now the low dives, cabarets, dance-halls, music halls of certain kinds, are the common schools of vice or the lower grades for education in immorality, vice and crime, as also pool-rooms, gambling-dens, etc. Next come the closed private rooms or booth restaurants for the higher education of advanced students of both sexes, and later we often tolerate the transient hotel restaurant, where rooms are easily had for any purpose. If any writer or

scientific or medical man wishes to write or study immorality or vice, let him hire out as a waiter in the kind of places mentioned, or observe the methods in others where this work doesn't exist, and if he can't write a wonderful book after about a year's experience, then he can't be very observant. He can get all variety of color and experience, which, if but a small percentage of the average citizens knew, would soon be obliterated everywhere. And who pays the price and who aids in the toleration of these places? Many of those prominent, seeking your votes for high offices, are under obligations or make terms with cliques and gangs that profit by these institutions at the expense of ruined homes, suicides, crime, divorce, and often murder and blasted lives. A little more enlightenment along these lines would put us right on this score. Sorry to have made a living in this line for years, but then by paying the price perhaps I may aid to save untold masses of the future from exposure and temptation in many of these pitfalls for weak humans or innocents, starting on their first so-called good time, and to find many of the so-called respectable or would be classed respectable among those afflicted or profiting thereby. Perhaps the elimination of strong drink and secret abodes will now cure some of these evils and places. I recognize also the laws of nature. I am no crank or reformer in the narrow sense, but I think the price to pay for future generations continually deteriorating in health and mind and body demands something sensible to cope with these conditions. Therefore if men at a still young age were to earn good and sufficient wages and parents would not be too much dependent on their children of both sexes by being protected by a proper insurance system for old age, disease, etc., and employment were more steady, why earlier marriage of the young people would regulate the natural desires for mating.

What is the Yellow Peril? It is an as yet imaginary condition that can be brought about or hastened by propaganda and incitement to hate, jealousy, and racial bickering, and a condition which need never come about

by the use of commonsense and reason of those who think or imagine themselves superior to the Asiatic people, which they may be in some, but not all, respects. Whatever superiority the white races possess are merely of reaching the advanced human stage of the present age before most of their Asiatic fellow-beings by the evolutionary process. The remedy, therefore, to eliminate the yellow peril is educational. The education along lines of progress and bringing them to an equal standard of thought, living, etc., to our own, encouraging similar standards of common school education in their respective countries, sanitation, hygiene, giving all aid possible for their moral advancement along lines of one commonsense standard, eliminating all propaganda of missionaries of the various conflicting creeds, teaching instead the advanced theories and findings in science, encouraging scientific research irrespective of religion or religious beliefs, until we of the white race ourselves agree upon one sane standard of religious theory, which, I don't think, is possible or even necessary, as science will very shortly, in its marvelous advancement and progress, eliminate many of the foolish impossibilities of religious teaching of the various conflicting creeds and sects by commonsense education and the proving of advanced facts of the evolution of man.

The elimination of the yellow peril remains, then, merely a matter of education to bring all races to one sane standard of thought and to harmonize the minds and bodies of the various races, thereby blending the other defects until they entirely disappear.

Our Soldiers and Sailors

I have already advocated a better preferential system of civil service rules favoring our soldiers and sailors or those who have served our country and have been honorably discharged, and even those who are not blessed or endowed with an unusual or advanced education could be shown more consideration by our local communities, who might easily use a great many of our

returned soldiers and sailors in the municipal civil service, especially in the police and fire departments, where a good, disciplined force is very essential, as also physical qualifications, which they have both shown to advantage. The changing of rules or stretching a point for their welfare is a better welcome than cheers for a day, then no work and no pay, and that is what every community owes the boys and also its citizens for better protection and an improved force.

Now what else is the Army and Navy than a national protection or force for protecting us from conflagration and attack? And furthermore, who gets or needs the most protection from our regular army and navy—those who have everything or those who have little or nothing? And why should not the men in the army and navy be paid as well for equal or more work than the local police and fire departments? And why can't they be paid as well? Just because it's done from taxation, which hits the poor the most, who have least to protect, by the process of adding the tax on the commodities for the consumer to pay, just as the landlord adds the tax on the rent and thereby still maintains the percentage he figures on; but then, if we used the mineral and natural resources or income-producing utilities and paid our army and navy from the profits thereof to protect our collective wealth and resources, a fair and just wage, I suppose the interests would not want such a large army or navy, nor would they seek war, as they would have to stand their just share of the cost without the excess profits or so many ways of putting the cost on the workers by taxation. Let's really own our resources and wealth collectively. Let's be the richest nation of the earth in fact, and act not in a catch phrase which means that the wealth of a few men in our country is greater than that of any other country; or if it must continue thus, let these few hire their own protective force and let us see if men will continue to serve in the army and navy for the present wage or salary once they understand that they are protecting the excessive wealth and private resources of individuals who,

by manipulation and special privilege, have deprived them as well as their fellow-workers from their collective share of their nation's wealth and resources.

The toleration of creed education or separate schools for minors for the furtherance of any individual creed, class or propaganda during regular school hours of common school age, is undemocratic and should be abolished for a single compulsory common school system nationally controlled. It would do a great deal to eliminate the system of religious hate and jealousy and also class distinction and racial differences, and would also aid in Americanization, for the real Americanism of our forefathers who founded this republic did not intend any distinction along these lines, least not in its educational methods, or they should not have stated as much in the Declaration of Independence and the Constitution, and if we must tolerate separate schools, why not aid the various races and creeds to do the same and have a system alike to the Austro-Hungarian of many diversified methods making for continual conflict instead of one sensible, sane national educational school system to harmonize and blend all children into one harmonious community and nation for the common welfare of all, and this would be only fair to the children without voice or say in the matter whom we look to for better laws, progress, harmony and the elimination of war, etc., as the future generation? Can we do it if we continually educate them along narrow lines of creed, race, class or other distinctions, instead of harmonizing them into one harmonious nation with common ideals and objects?

Confiscation

Somewhere in the press I have seen the high taxation of war profits referred to as confiscatory or confiscation. If this be confiscation by the process of formulative, sensible legislation in the interest of the masses, for the winning of the war and to aid the government to bring the same to a speedy and success-

ful termination, I should hold it not merely a necessity but an act of just legislation, less to be considered as confiscation than to, by process of influenced legislation without the approval, knowledge and consent of a majority of the people, nor even then without right or justice or power to do so, according to the supreme laws of nature, which recognize or demand merely our collective trusteeship of all nature's resources, in which the future generations will also have rights and ownership to be protected by us; so the real confiscators are those who by the aforesaid methods give or take in perpetuity for individual heritage that which by nature belongs to all at present and those still to come in the future. This, then, is injustice and unnatural and is the real and only confiscation that is continually taking place against the common and general welfare in mostly all governments, and thereby causes the extremes at both ends which cannot long endure, when once people are educated to know their rights and collective ownership in the earth's enormous and unlimited resources to give all sufficient of everything if but sensibly apportioned.

How is it possible to tax the rich equally with the poor, when the poor have nothing to tax but their labor, which under our present system stands all taxation by the method of adding the tax on everything the laborer uses? This is one of the real causes of the high cost of living and reduction in the purchasing power of the dollar.

If the tax on tobacco goes up, you pay more for the tobacco, not only the tax but more than the tax. One cent on a package of tobacco means millions of tribute to the monopolies owning it. Deduct the tax they pay, and there still is an excess profit over former times. The tax is merely a good excuse for excess profits, just as a raise in wages of 10 per cent raises the commodity such labor produces generally 30 or 40 per cent. Who gets the difference?

One of the biggest and most essential of our necessary utilities so far overlooked in our governmental ownership and control plan of government during the

war, and one that must be dealt with before long, and before much headway can be made in a just and equitable democracy, is the complete government ownership of our banking system, the financial root of our entire governmental system, which in its present form acts similarly in regard to the savings of individuals in many ways as the commission merchants and commission system acts in the various industries—by taking the unnecessary middleman's excess profit and adding an excess cost of maintenance on the public. How simple it would be for the government in the ownership of the banking system either to finance local, state or national enterprises in war or in peace time. How easy it would be to finance ourselves by a co-operative banking system in which our collective savings and resources would work for all and in favor of the collective efforts, instead of working against us collectively, enriching and financing a favored few and oppressing the many, as banking in private hands is a special privilege and monopoly to use and exploit the savings of the masses in the various communities for the gain of the few, thereby financing the various enterprises with the savings of the masses collectively for a small rate of interest, the banks taking the middleman's profit and the enterprises so financed taking a further profit on the economies and the savings of the masses, too often underpaid and overworked, and then putting the cost of all loans for bonds, etc., and the interest thereon again on the shoulders of the working or laboring masses, a notoriously unequal proportion, on account of the manner and methods of our private banking system, plus the added cost of our approved system and methods of jobbing, over-capitalization and stock watering, all of which legalized, though unjust and dishonest burden, is borne by the laboring masses because of their ignorance of the facts and workings of our various financial systems, by which we tolerate methods and conditions long obsolete in a progressive, civilized democracy of today, when by proper education, a proper organization with a few sane, sensible, fearless leaders, with the aid of our ballot, we

could easily adjust these conditions to the benefit of the masses, collectively, and if the government had the use of the savings or the full control thereof by the ownership of our banking system, what better security could we have for our savings and how few if any bonds would it have been necessary to sell to finance the late war—all the expense, interest, worry and friction that would have been saved to all alike? And then think how much more interest the government could pay by doing away with the thousands of costly bank buildings by consolidating them all into a few in large cities for convenience, and even giving the smallest rural place the convenience of banking facilities through the postal system, saving all the dividends of bank corporations for collective sharing in profits on actual investment, no stockholding directors or over-capitalization, etc. What a waste of effort and efficiency, against the general welfare.

Excessive wealth individually owned and controlled is the curse of humanity, while excessive wealth co-operatively distributed in its various forms of better conditions, service and efficiency would be a blessing to mankind collectively, by the many benefits it would bestow to all alike and would bring us nearer to sense and justice.

Ignorant superstitions, religious intoleration, is the curse of all governments, and though claimed otherwise, is generally found working hand in hand with autocracy, seeking control, dominance and power, and aiding and seeking special privilege in all its nefarious, mean and selfish ways, at the expense of a very large majority of its own disciples in their various creeds whom they hold in ignorant fear under their power, and betray at every opportunity for self-aggrandizement of their higher cliques or higher councils, as dominating and autocratic, if not more so, than any tyrant that ever existed in ancient or modern times, thereby also forming dominating coteries for political power in all communities irrespective of the progressive welfare of the masses, leading to narrow, selfish government all over the world

But broad-minded, liberal, progressive and just government can only thrive and prosper by the absolute total elimination of all religious interference in any way or form in the earthly affairs of humans, or, in other words, in every one and all affairs of governmental functioning and education along these lines and along scientific lines also, which so plainly show the evolution and ascent of humans from the lower stages of living organisms and their most probable return again after disintegration in death and in reassemblance into body and mind in a continuous, everlasting process which has been going on for untold centuries, even before any religion was perhaps ever thought of. If the masses were to study and read and search along these lines, all jealousy, hate of religious creeds, races, classes or color, would soon give way under the commonsense understanding that all humans are evolved along the same lines, and it would merely be necessary to harmonize all human effort to the highest point of efficient co-operation for the collective welfare of all, which would leave no room for war and destruction, but a grand, progressive fellowship of humanity to solve nature and the universe by the use of commonsense and reason and a gradual ascent to a higher state of human conception and the future conquest of the universe, and the planets and all there is in space, is not impossible by and with the mind of man.

Non-Partisanship

The very foolish and outlived methods of electioneering and party affiliations of our present day, in which many cling to a political party alike as to a religious creed, both of which are not sensible or progressive, ought soon to give way to methods of choosing the most efficient men and methods to frame and enforce our future progressive legislation for the welfare of all; and we must, therefore, select men of extreme broadminded views and real progressive ideas, irrespective of political or religious creed or racial preferences, so often used

and abused for the benefit of parties and the various controlling interests and cliques within such parties to the detriment of the communities, the state or nation and the general welfare and the welfare of the masses. Let me ask right here, how can you expect the average candidate or officeholder to justly and indiscriminately represent all of a community fair and alike when he is solely elected by a dominating party or faction, instead of being chosen from a list of candidates all of whom are pledged irrespective of party affiliations to the welfare of all if elected, and who if then elected were able to select their assistants for efficiency as would any ordinary concern and not to pay political obligations irrespective of proper, efficient qualifications? Perhaps the time may come when commonsense will dictate the need of a better, saner method of choosing those we desire to represent the welfare of all and the enforcement of our laws.

Special Privileges

Another favorite method of exploiting the masses is the giving by our government of special privileges, which oftentimes turn into a monopoly, by which generally a few private individuals benefit and profit at an enormous cost to the common and general welfare, and even those in many cases, unable to protest—the women and children—must suffer. It is the issuing or giving for practically nothing the exclusive patent rights to manufacture and sell articles and devices and control them for long periods of time to the exclusion of others. This is entirely unjust and against the general welfare and could be greatly improved so as not to injure nor destroy the rights of others to life, liberty and happiness. Why should not the government own and control all patents for the welfare of all and give the actual inventor a just proportion for his ability, which he now seldom gets, and is at the most often exploited or entirely robbed of his rights and ideas? And how about the general welfare of those left unemployed

by the devices and patents that displace labor and put men and women out of work, and children in want, and raise the cost of many essentials by creating patent monopolies on various articles? Is this right and just and for the common welfare or against it? All labor-saving devices, if owned collectively and governmentally by all, are excellent, and would reduce labor and hours, but our present methods work just the opposite—they increase production and reduce labor for the increased profits of capital or for a few. How long can this go on and where and how will it end?

A few plain questions will make this easier to understand. What would you do if you had 100 hens, but could not get sufficient food—just about enough for fifty hens—a mere supposition? You would most likely get rid of fifty hens, most likely kill them for market; but if you had 100 workingmen to employ and thereby keep them in food and comforts, etc., and there were but work enough for fifty, you wouldn't kill the other fifty—they wouldn't consent to be killed,—or it also might be a hard matter to get rid of fifty by discharging them if there were no other employment to keep them in sufficient food and proper conditions. It would then come down to the ancient survival of the strongest, also unnecessary by sound reasoning, so the proper and sensible thing to do would be to use simple arithmetical proportion and keep all working half time and each would have to economize until the supply of work were to increase; but that would be the best solution. Now what I am trying to get at is that the whole question of wages, employment, just living conditions, etc., are merely matters of arithmetical proportion if sensibly attacked by governmental methods. Food and plenty of labor and everything essential for all—nature has provided these things in sufficient quantities. It merely waits for us fool humans to get to some sane, sensible basis to fulfill the wants of all. Let no man think that any large proportion of humans anywhere will long submit in our present day to starvation, unemployment or unjust conditions, while some of their fellow-beings roll

in excessive luxury for want of just proportion and adjustment of conditions, for which the time and opportunity are now ripe.

It seems indeed strange that as we read history's pages we often find that the men of advanced ideas and thought, only often in late years to become established facts, are considered at their time to be mentally afflicted and are often scorned or belittled by those of less sound mental conditions and ignorance combined, than those at whom they sneer.

Citizenship—what is it? In the days of the Romans it was a high privilege. What is it today in our country? How is it encouraged, how ought it to be encouraged in the future? First call for a country's defense or extreme loyalty to a country must naturally be expected from its native-born citizens. Now, what is the least the native-born citizen should then expect from his country in return but first call or preference in everything essential? What would you think of a mother who would neglect her own for her adopted, or, worse still, for her neighbor's or strange children? You would think she was mentally incapacitated. Well, now, how do you value your citizenship? Where is your patriotism, or even of what use is your honorable discharge if aliens or adopted citizens have preference—if you are unemployed, your family in need or want, while others not native born are in prosperous condition by having the positions that you can fill as well as they, are they not then taking your place at the family table, eating your food, wearing your clothes, which by native birth belong to you first as a matter of justice from your country? Do other countries prefer foreigners to their native-born citizens in their laws? I think not. So at the very least, in all governmental work, those who have served the country should have first call, then the native citizens, next the adopted, and last, the alien. This is but fair in every country and is in harmony with the law of nature, that parents provide for their own first, until we at some time in the future become one nation of humans, when we will then all be citizens of one universal country,

with none but equal preferences for all, and in such a state and at such a time our present ignorant, conflicting systems of laws and conditions of discontent, erratic and extreme opposites in everything, will have completely vanished and have given place to a harmonious, collective ownership of everything, and a contented, happy and normal state of human existence will prevail on earth.

I believe a citizen who protests all wrongs and injustice in the country of his birth or adoption and who by proper, legitimate methods of education, debate and the use of the ballot aids to improve and better the conditions for all alike, by exposing such wrongs and unjust conditions—a better, more loyal and patriotic, as well as more useful, citizen than one who acquiesces in everything—is continually led, reads, thinks, or sees little, or knows very little or what goes on about him, votes without knowing what for, boasts of his country, thinks its laws, etc., are the best, when he doesn't know how other countries are advancing or progressing, defames all those who are trying to better their, as well as his, conditions—stands in his own way and retards the welfare of his country and its enlightened citizens by his self-confident, ignorant loyalty or patriotism, as dangerous to the collective welfare as that other citizen whose patriotism and flag-waving are but shams to gain unjust wealth and profit at the expense of his country and its defrauded and deceived citizenship, and who is often admired and honored by those poor fools who cannot see through his game or aim because of the way things are manipulated in his favor at their expense.

The author of this book will be pleased to answer, if possible, all questions in relation to this work in a future edition, if considered of sufficient moment, or will be glad to answer and give his ideas and opinions to those sending a self-addressed envelope for answer, providing sufficient time is allowed for such answers.

Secret Societies

I believe that all secret societies, lodges, organizations, etc., are undemocratic, and if tolerated the charters and constitutions thereof should be examined and be made to conform to the government constitution, and all organizations should make their constitutions so harmonize with the fundamental laws of the country or be disbanded. This does of course not mean that any meetings of organizations shall be open to any but its duly accredited members; but should we admit any lodge or organization to discriminate in the essentials of life, liberty and happiness of our citizens, or against the collective governmental welfare? Let us study these matters more seriously. There are many societies and lodges, as proved in the late war, that will use our own territory to aid others or aid to embroil us with other countries because, though they are beneficial or fraternal associations, they conduct their affairs in foreign languages and sometimes have other objects than the consideration of the welfare of the country and people to whom they owe first allegiance, and would it be right to bring on a war, or conflict, between friendly nations because of small racial factions within our borders? This also is the trouble with foreign language papers within our borders who hold the foreign allegiance of superior weight and importance to that of the country in which they exist. I therefore, to remedy these evils, suggest that all racial lodges, societies, etc., urge their members to attain citizenship and if possible to conduct their business in the American language; and also all owners and editors of foreign language papers, weeklies, etc., to be made citizens before conducting such educational enterprises, thereby putting them under governmental control. These ideas are merely precautionary for Americanizing alien sentiment and to avoid war and bloodshed because of narrow racial feelings and agitations. They are not to hamper the freedom of opinion or the press, but to prevent the spread



and use of racial propaganda for selfish purposes of other countries and nationalities than our own.

Family Responsibility

There is next, another problem of vital importance to all communities and their co-operative welfare. It is the responsibilities of parents to their families, and is of extreme importance to the whole community. This could be rectified, at least the responsibility be placed where it belongs, instead of on the communities and the industrious, efficient members thereof. A proper court collector or guardian elected or appointed could be put at work and be maintained by a percentage or fee to receive all income or earnings of those physically, mentally or disposed to be unfit to take care of their earnings for the welfare of their families, leaving their wives and children in want, while unnecessarily wasting their earnings in excesses of the most flagrant kinds, thereby passing their family responsibilities too often on relations, friends, neighbors, etc., and causing untold strife and misery on the communities in which they are tolerated. This is unjust to their families and even to themselves if they were fit to reason, and based on sane, sensible, national marriage and divorce laws, or contract of marriage, that should be lived up to and enforced even as any other just legal agreement—no, even more so, being of a nature on which the morals and welfare of civilization itself is based. Therefore, this is a fit subject for just legislation. You surely wouldn't let a great many stray, vicious animals at large in any community, yet you are unconcerned with a system that makes and encourages poverty, crime, disease and discontent, quite often unnecessarily for lack of the proper safeguards of legislation.

If most young men would give one-half of their spare reading time to the interesting news of the daily press instead of bestowing it all on the sporting page, they would become better versed in the topics of life concerning their own welfare and fellow-beings. To

be only a second-rate sport is a very poor aim of citizenship, if it does not at least help to develop your own body and mind by being an active athlete, but too many of the younger generation develop the senseless gambling instincts, so harmful later on in life, making and keeping them slaves of chance and little or no chance for 99 per cent, as the cards of the game are all stacked for the suckers.

Charity

The continuous begging and beggary, daily increasing in the form of so-called charity is the most self-evident and most disgusting proof of our lack of efficient government in this and most other countries. It is the worst indictment by its continuous increase and spread of the degeneracy of our laws in this distribution of the sufficient collective wealth and resources of nature, in which poverty and charity need and should have no place whatever, and it is of the most evident and necessary importance to begin immediately with remedial legislation, such as the compulsory insurance for and against all ills, making dependents of many unnecessarily, and this can easiest and best be done governmentally. Next in importance is the continual and gradual acquisition of all utilities, natural and essential resources, governmentally, for the collective welfare, and also the immediate regulation, control and distribution of labor by governmental laws, of maxim hours and minimum wages, the collective ownership and regulation governmentally of all labor-saving devices, machinery, etc., which continually decrease opportunity for employment by increasing the output and production without correspondingly shortening the hours of labor, and increasing the distribution of the surplus and excess production and the increased profits thereof. These are the main causes of our growing discontent, poverty, crime, disease, unemployment, demand for charity in all directions and generally and proportionately most, from those with the least surplus or savings, demanded and

needed for their own immediate wants in time of stress. Why, under a just, sane system of government and the proper distribution and general ownership of resources collectively, it should be a punishable offense to ask charity of or for anybody. Give us all justice and keep the charity for the lower animals, as yet unable to reason, and even among these you will find some who don't ask or want charity, but store a supply of food for the time when nature's extremes prevent their easy acquirement, as food; for one instance (the squirrel), not being well versed along the lines of animals and their habits or I could perhaps mention many others.

Nature's Laws

The laws of nature, supreme in everything, demand the collective ownership and control of everything for the general equitable welfare and justice for all alike and will, when attained, make for the healthy, happy, contented, normal life, mind and body, which will make our heaven here on earth, and the change when attained will convince us that we are having and have had the opposite, or hell, right here ever since time began, by our ignorant, conflicting methods of life and governments.

What is needed throughout the world is the adjustment of all government to conform and govern according to the laws, and demands of nature, for natural laws are the supreme laws of man and the universe.

Parasites

Definition of parasite (Webster's Academic Dictionary): An animal living on or in the body of another, feeding on its food, blood or tissue, as lice, tapeworm, etc. Can you conceive of a definition that would fit the minority of human parasites so evident in our present lives and governmental system than that? Are not a small minority of humans unjustly and in opposition to natural laws so living on and off the collective labor

and efforts of working men and women and children by our unjust laws and the unproportional distribution, ownership and control of the natural resources of all collectively? How much longer are we to allow them to feed on and off our collective efforts? Isn't it time we organized properly to govern more in accord to natural laws and thereby eliminate the human parasites as we would clean ourselves and drive them off our bodies and destroy them and the system which makes them paramount, instead (of) insignificant and inferior which they are; easily done by a sensibly educated industrial party and intelligent use of the franchise and the ballot.

The Strike

It may be likened to a mule who has been overworked and abused continually. Finally, after long periods of suffering, he becomes sulky, stubborn, he balks, stops right where he is in his work, and refuses to go on. The owner or driver becomes peeved; he tries, sometimes, coaxing, and at other times still crueller or harsher treatment. If the work is urgent, he makes every effort in inducing the stubborn brute to accede to his will, but if not so urgent he simply waits. In the first instance the strike would be a partial success, as the inducement may be sufficient to smooth matters for a while, though the time and effort lost are lost to both the mule and the driver. In the second instance, the driver always wins, as the brute must sooner or later eat or drink, and to do so instinct makes him seek the barn, so he continues to work, and sometimes the driver, being peeved or sore, diminishes his food allowance, curses the brute and otherwise acts civilized or human; but even if the brute wins by being in a rare case better treated, it is only temporary, as the driver will expect still more work from the brute, and as the conditions are already so unequal they become still more so. The brute becomes again peeved, stubborn and halts; another strike, and so on and so on. Now if the brute

and the driver could or would understand each other and make an equal, just condition for both for all time, no more stubbornness, no more halts or strikes, but harmonious work and co-operation for the betterment and benefit of both.

Murder

What is it, to murder? Isn't it to kill? Well, then, individually it is called murder; if many are killed in a clash, it's a riot; if this riot takes on large proportions among various factions of a nation, it's called a revolution, and if between various nations or races, it is called war, but it is killing or murder just the same, whether one or thousands are killed. Now, why does anyone kill or desire to kill another? Exactly for the same reason, individually as collectively, either because of hate for wrongs imposed or supposed, because of jealousy or greed or the desire to take or get something which he or she has or will defend to prevent the other from getting or taking it away. What, then, is more fair and just than to properly proportion and adjust all matters and conditions to a real, impartial and more evenly balanced plane to avert in the future all murder, riots, revolutions and wars? This does not seem impossible. We have reached up pretty high in mathematical proportion, so why not apply it in a sensible way to all things?

Mooney Case

The possibility of a condition at any time again arising in this country in which a man or woman convicted by what may be considered by some a fair, by others an extremely unfair, trial, at any rate where considerable doubt exists as to the fairness of the trial and proceedings, and furthermore the possibility of a man or woman being wrongly convicted by methods or conditions perhaps unforeseen, and then no legal method or opportunity to right such wrong, or even to grant such

person so convicted a new trial on new, very strong or, as might be, uncontrovertible evidence, is entirely un-American and undemocratic, and is entirely opposed to the spirit of our government and its constitution, and should be made nationally impossible by a national law to prevent or else make such conditions impossible; as might have been in this case, the Mooney case, the stain of a legal murder on our state and national government, or, better still, the elimination of capital punishment as a national, progressive measure, with the extreme penalty of imprisonment for life for those mentally afflicted to the verge of crime, of an extreme nature, with a possibility of a cure for the afflicted under scientific treatment, crime being unavoidable or merely one of the by-products of our present system of unjust, disproportional government and living.

The Irish Question

Looking at this, the Irish question, or Irish independence, from a broad view, especially from the English standpoint, though there are many narrow-minded, selfish and spiteful people in all races, would it not be better, more economical and yes, even more humane, to consent to Irish self government in form and plan similar to that by which the United States tolerates the self-government of Cuba, in preference to the continual conflict raging internally and externally between England and Ireland, by which by various methods the safety and lives of millions of humans may at some time be sacrificed by another world conflict? Is the stake and principle involved worth such a price in human life, not counting the cost in destruction of property, asking merely a safeguard, England insisting on a first preferment treaty for commercial intercourse between England and Ireland, and vice versa; also the constitutional provision and protection of religious liberty for those of Irish birth, not of the dominating factions, and separation of church from political government and its officials and institutions. This with Ireland as a self-governing,

independent English protectorate, relieving Ireland of naval and military taxation and its burden, and also England of the constant burden of supervisional and occupational expense and the continual bickerings and strife and the dangerous world propaganda, ought to solve and relieve the Irish situation—it might at least be worth a trial.

Aliens

If an alien comes or goes to any country, no matter from what country he may come or to which country he may go, it is his bounden duty to work for and so conduct himself as to improve the country to which he goes to live and make his home, and do nothing which might injure the general welfare of the people and country to which he has gone to live; otherwise he is simply an agent of the country he presents and endeavors to subvert the interests of that country to which he has migrated for that of his preference. Let each alien make his preference and then go and live and work for and in the country he chooses, and become a worthy citizen thereof without injuring or endangering the general welfare of a nation or of all humanity by a narrow, selfish, racial or religious propaganda. Especially should we expect a man who makes his home in the United States to be a worthy citizen thereof, and when he comes here to be such. This must and should be the country that he should try to improve, even at the expense of that country from which he came, not expecting him to do anything against the land of his birth or that of his relations or ancestors unjustly, except in the extreme of war, when he knows where his allegiance belongs; but by all means not to use this country for a stamping ground of national discontent to involve us with all races and nations from which these aliens come.

Confiscation

In accordance to Webster's Dictionary, confiscation, the meaning thereof (seized and appropriated by the government for public use), and forfeited (to seize as forfeited, and appropriate to public use). Confiscation, then, according to this meaning and explanation, when for the public use or general welfare, is justified, as implied by its meaning and interpretation in the dictionary. That far, even, I don't go or expect to go, though from the very nature of our system and governments confiscation has been in existence since the beginning of things, and is still with us, in its worst form, because it is unproportional confiscation. If it were proportional confiscation it would cease to be confiscation and would become simply our just allotment of the rights and resources of nature, as nature intended. Now the resources of nature and the rights of its subjects—the natural owners thereof—have been confiscated in unjust manner and proportion, as I prove, from time immemorable. Therefore, would it be an injustice to anybody if in the future we adjusted the rights and resources to a system of collective proportional distribution for the general welfare, and the only method whereby this is possible without confiscation—the collective governmental ownership and operation? Now let us further analyze confiscation. Our present methods and system operate under disproportional legalized confiscation, whereby, a few, a bare minority are continually benefited at the expense of a vast majority and continually confiscating the rights and resources of the majority—even taxation, which is partial disproportional reconfiscation, might become unnecessary if we substituted natural collective distribution and redistribution of the collective earnings and savings of utilities and resources to the individual citizenry of the community, state or nation.

Americanization

Would you stand for your friends or distant relations bringing their home affairs or family disputes and quarrels into your own home and fighting them out there and involving you personally in their quarrels? Isn't that the Americanism or Americanization you endorse, or are endorsing when you allow any or various alien races or their offspring to involve us in various and continual conflicts with other nations? Would other nations allow us the right to do a similar thing in their various other countries? They would instantly resent this with all the force at their command. And isn't this going into other nations' internal affairs, the right of which you question; and justly so; until we have a larger international conception of government than at present anticipated; in and by the League of Nations. Our pledge for citizenship demands the repudiation of the country and its rulers, from whence such candidates for citizenship came, but does not substitute therefore the right to citizenship and its use or the service thereof for other races or nations, or their aspirations or ideals. In the League of Nations there would or should only as yet, be heard or adjusted the differences or conflict of opinion and authority thereof; of disputes as between nation and nation, not an integral or associate of; as the case might sometimes be, an undisputed part of such country of a friendly nation at peace and desiring to so remain, if not unjustly provoked in its internal rights and affairs.

It was the similar manner and methods of the German aliens, their allies and adopted or naturalized citizens thereof, using this our common country for their propaganda and acting as agents for their former masters, governments and institutions, that brought us into the recently passed conflict and made us pay the price in lives and resources and its future consequences and burden, even though we have achieved the victory not so much for ourselves, but for the very agents and their governments by aiding to change their former govern-

ment into one more suitable for justice and equality, but this is what it seems we are associated and organized for by propagandists, to continually fight for and pay for other nations' internal governmental affairs, when we can pay a much smaller price for our pro ratio in a league of nations and really preserve what we aim to preserve—the continual and perpetual peace of mankind as between nation and nation, not interfering, as before stated, in their internal affairs of government.

Human Nature

“As long as men and women are constituted as they are, there must be evils.”

Quite natural. But why has no religion helped to, or entirely changed men or women to be differently or properly constituted? My answer is that its teachings do not harmonize or proportion according to natural laws. Therefore men and women are constituted as they are today and not as they ought to be constituted—in equalized, harmonized and normal conditions—only possible by and with collective, co-operative government for the general, paramount welfare of all by natural evolutionary process and progress, as nature intended and for which she provided her sufficient, abundant resources to be properly and justly proportioned.

The Fools' Paradise

Whenever the working people become sufficiently educated to organize politically and use their collective unified political power for their own welfare, as the other political organizations are using their power against labor and in favor of greed and privilege, then this fool's paradise will end and the real paradise begin.

Franchise Restriction

Charter amendment sought by San Francisco Welfare League to allow no one to vote on or at bond elections who has less than \$500 worth of real property.

How absurd. Why not seek a charter amendment that will guarantee each individual at least \$500 worth of real property in the richest nation in the world, by operating and controlling the wealth and resources of all for all and thereby giving and guaranteeing to all a just, equal proportion for the labor and effort they bestow on themselves and the community, thereby increasing the interest in the community welfare and rewarding the just efforts of all, or real reward for real merit? Does the San Francisco Welfare League believe the community's welfare would be endangered by excess or unnecessary bond issues if all the community, collectively, were vitally interested?

Labor Leaders in Politics

Of course labor leaders, put into political office by appointment or by nomination by the parties representing special privilege and vested interests, cannot be expected to serve labor justly or fairly. But if they were members of and appointed or elected by or through a national labor party or non-partisan party, and responsible to the majority for the majority welfare under a proper, reconstructed constitution, or the proper interpretation of our present sufficient fundamental laws or the preamble thereof, and also an efficient, effective referendum and recall, then labor leaders would and could be expected to work for proper control and legislation of all vital public affairs in which labor is vitally interested, and so miserably neglected by those who live off, but seldom do sufficient labor for, the portion that they squander and waste.

Collective Bargaining

At a recent meeting in behalf of the League of Nations project, held at the San Francisco Auditorium, I heard one former president, the Hon. Wm. Howard Taft, endorse the principle of collective bargaining in labor disputes. While this is an advance step or pro-

gressive method of treating with organized labor, it will not solve the problem of labor, its disputes, strikes or its continuous recurring conflicts with capital, privilege, greed and exploitation. The only final solution of the labor problem is collective government, the collective operation, ownership and control of all necessities and essentials for the collective welfare. The two absolute essentials in life of and for the community, state or nation are labor and government; or, in plainer words, labor and the product or fruits thereof must be properly proportioned and distributed through and by or with various forms of government. In the beginning of things, or the evolution of mankind, there were no individual or corporate capitalists—the capital at that time consisted of the same things as today—the resources of nature—to be had by efforts in labor with sufficient for all, and the earth at that time really belonged to its natural inhabitants, collectively, instead of a small minority, as at present.

The League of Nations

The League of Nations, now happily endorsed and agreed to by the Allied peace conference through the earnest efforts of our great president, Woodrow Wilson, is a very vital necessity and an earnest effort, or, rather, a beginning, at universal international government, similar to the formation of our republic, the beginning in democratic government, now happily spreading over the earth for the betterment and enlightenment of humanity. Its purpose, the elimination of war, that inhuman curse of mankind, the wholesale legalized murder of humans, its horrors and its sacrifices, cannot but be commended by all sane, sensible, reasonable human beings, no matter of what race, color, creed or class; and as to the argument of the opposition using Washington's warning against entangling alliances, this League of Nations project is just the opposite of an entangling alliance—its object and purposes are to prevent us from becoming, in the future, entang-

led with any individual nation or any alliance that aimed or framed against us by other nations, forming alliances as they surely would and must to protect themselves from each other or groups of nations opposed to their various interests, thereby leaving us entirely isolated and at the mercy of any nation or group of nations preparing against our welfare, or having designs on our institutions, necessitating of course on our part continual, excessive armament, large military and naval and now an added submarine and aerial force, universal compulsory service, etc., and all unnecessarily so if in time by international agreement and action we can harmonize the various conflicting interests to sane, sensible methods of understanding and dealing with one another for the general welfare of all; and who of the opposition can deny that in any future conflict of any fair size or extended scope we would be drawn in, as in the present instance, by conflicting methods or the interpretation thereof, magnified by belligerents at war manifold, thereby simply staging the same disgusting performance over and over again without even an effort at something advanced, saner, and better?

Unemployment

Unemployment is not due to under-consumption or over-production. There would be no under-consumption nor excessive over-production if it were not for the general disproportion of things. This is the cause of unemployment now. For the only sure and permanent cure, I suggest the proper proportion of hours, wages, conditions, etc., harmony with necessary and essential production, fixed by law and properly and sensibly balanced. There then would be a sensible, progressive step in the right direction, eliminating in time strikes and the continual conflict between labor and its

exploiters for excess profits and unjust gains, and stabilizing conditions for both labor and capital as long as these two classes must continue to oppose each other, until finally harmonized into collective, scientific, economic government for their equal and general welfare.

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